respect we hold by the doctrines so firmly established by the philosophers. But, then, adopting these very principles of the philosophers, taking with us their declarations in regard to the authority of the conscience, we would bring them to bear upon the existing state of man.

In doing so, however, it may be useful to observe a little more minutely some of the laws of the working of the conscience.

First, It is of mental, and of mental acts exclusively, that the conscience judges. It has no judgment whatever to pronounce on a mere bodily act. We look out at the window, and we see two individuals in different places chastising two different children. The conscience pronounces no judgment in the one case or the other, whatever the feelings may do, until we have learned the motives which have led to the performance of the acts. If upon inquiry we find the motive in the one case to be the extreme care which the parent takes of the moral wellbeing of his child, and in the other case to be blind passion, we now approve of the one individual and disapprove of the other; but let it be observed, that the conscience pronounces its judgment not on the outward actions, but on the internal motives and feelings.

Secondly, It is of acts of the will, and of acts of the will exclusively, that the conscience judges. In saying so, we use *will* in a large sense, as large as that department which has been allotted to it, we believe, by God in the human mind. We employ it to include every exercise of mind in which there is choice, consent, preference, active rejection, wish, or intention. But these may extend themselves over acts of the mind which do not spring directly from the will. There are, we admit, spontaneous affections in the soul originating in instinctive or habitual tendencies, and apart from any voluntary excitation of them. Are these, it may be asked, neither

morally good nor evil ? The answer is, that they may, provided on the one hand the will has by some previous act produced these tendencies, or provided it now gives its adherence to them by attaching its con-pent, concurrence, or co-operation; for wherever the will enters, it carries with It responsibility. What is now a spontaneous tendency may have been produced by a succession of voluntary acts good or evil. Or the will may now be aiding and abetting the inclination to evil A man reads an obscene book and im-